AN ADDRESS TO A FRIEND.

By William Springitt.

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My FRIEND,

MY DESIRE IS,

IF THE LORD WILL,

THAT THIS LITTLE PIECE

MAY BE FOR HIS GLORY,

AND YOUR GOOD,

WHICH IS THE PRAYER

OF YOUR SERVANT,

William Springitt.

AN ADDRESS, &c.

MY FRIEND,

GOD is beyond all that I can think of, great and glorious; he made the heavens and the earth, and all things, and upholds all things by his power; and he made man the moſt nobleſt of all his creatures in this lower world; he made man a rational creature, and gave the creatures that he had made to be his ſervants, and made the brute beaſts obedient unto man. Now if they are obedient unto man, and ſerve him, they ought to ſerve that God that have made them his ſervants; and to obey that God that made them obedient unto him, and that have made him a rational creature, and uphold him, and give him that which is good; but if he does not ſerve and obey God, but do that which he has forbidden, he is a rebel againſt God, and with awe I think that God might have made known his power and juſtice in puniſhing all the rebel race of mankind; and that any

are ſaved is the effects of his love: God manifeſted his love in the choice of a certain number in Chriſt before the world was; I mean not ſuch a number as man can number, but ſuch a number as God can number, and only he: the Lord Jeſus Chriſt is the elected head, and they are the elected members; all the elect make but one myſtical body, of whom Chriſt is head, and the head and members make one myſtical perſon; that Chriſt and they are one in ſuch a near relation as cannot be amongſt any of the race of mankind. This is the foundation which the great God in wiſdom has laid for the imputation of their ſins to him; the ſins of all the elect, or in other words, the ſins of all the members of his body was imputed unto him, their head. This Jeſus as to his human nature was without ſin, and he was God as well as man, and as ſuch, was infinitely holy, and through the ſins of his body, the church was imputed to him, it did not make them his actual ſin, they were only his by imputation. The love of Chriſt is manifeſted in that he willingly had ſin imputed unto him; his love is evident, in that he came at the time appointed, and willingly laid down his life for their ſins; ſin is a rebellion againſt that God who is infinitely holy and juſt; it is a tranſgreſſion of the law, an offence againſt that God who is infinite in juſtice; and of neceſſity, when ſin is found upon a finite creature, it muſt be eternally miſerable. But the Lord Jeſus Chriſt was God as well as man, being God-man in

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one perſon, and was infinite, and ſtood in the ſtead of his body the church, and all that he ſuffered was in her ſtead.

Now let me view him in the garden praying, ſaying, "Father, if thou be willing, remove this cup from me; nevertheleſs, not my will, but thine be done," and his ſweat was as it were great drops of blood, and falling down to the ground. When Jeſus thus prayed, no human hand was on him, and I muſt think, that the hand of God as a juſt judge was on him, that the ſword of juſtice was awakened againſt him. I think, that when he thus prayed, "If thou be willing, remove this cup from me," that I am not to think that he was unwilling to drink it, but that I am to conſider the greatneſs of Jehovah's wrath that was on him which made him thus pray and ſweat; let me conſider his voice on the croſs; he cried, "My God, my God, why haſt thou forſaken me?" He always uſed to have his Father's ſmiles, he never offended him; but now he felt his wrath, now it pleaſed the Lord to bruiſe him, and to make his ſoul an offering for ſin: let me hear what he ſaid when he cried, "It is finiſhed," and gave up the ghoſt. He had finiſhed trangreſſion and made an end of ſin, and made an attonement for iniquity, and brought in an everlaſting righteouſneſs; he had magnified the law, and made it honorable, and given full ſatisfaction to infinite juſtice for all them for whom he died; the Lord Jeſus as a head repreſented his body, and died in their

ſtead; he was delivered for our offences, and roſe again for our juſtification. The human nature of Jeſus was the ſubject of ſuffering and obedience, and the divine ſupported the humanity under all he did and ſuffered, and gave an infinite worth and value to all.

But am I one for whom he died? Chriſt is not only a repreſentative head, but alſo an influential head; as ſuch, in him is all fulneſs of grace, which the Lord the Spirit communicates unto them, and implants in the ſoul when it is born again; then the Spirit implants faith, hope, meekneſs, repentance, love, humility, patience; and as he is pleaſed to breathe on the ſoul theſe graces, are in exerciſes, how may I know that grace is in my heart? it is known by the effects which is produced in the ſoul by the Spirit on his own work.

The effects of theſe graces are as follow:

Firſt, of faith, the ſoul ſees ſin in its ſinfulneſs, its evil nature and its demerit, which is wrath; it ſees that there is no ſalvation but in Chriſt; he ſees him to be a great and all-ſufficient Saviour, and he deſires after him; the ſoul ſeeks after him by prayer, and other of his appointments; the deſire is to know that he is my Saviour, they go to him by prayer as great ſinners, and the greatneſs of their ſin makes them fear; but he never ſaid to any that came to him by prayer, laiden under the greatneſs of their ſins, your ſins are ſo great that I will not receive you; but he ſays, "Him that cometh unto me I will not caſt out;" but I

am weak, I know not how to pray; I know that you are weak, but a ſenſe of weakneſs is an effect of faith, under the Spirit works in the ſoul, which is to lead the ſoul as a weak and helpleſs hell-deſerving creature unto Chriſt for all things. Sometimes the ſoul has ſome hopes under the conſideration that Chriſt came to ſave ſinners, even the chief; this hope, in the leaſt degree, makes him thankful, and engages him ſtill to ſeek after Jeſus; the ſoul's meekneſs is in ſome likeneſs unto Jeſus, he is patient, he is thankful for any grace, and prays for more of the grace of repentance, is ſorry for ſin, and not for public only, but for private, ſuch as none but God and the ſoul knows of; the effects of love, as love to God, his word, the evidences of love to the word is reading it, and often meditating on it, and praying the Lord the Spirit to give them an underſtanding to underſtand it; alſo love to his ordinances, and all his appointments, to love to them that love Chriſt, and the more that they ſee as they think of love appear in any to Chriſt, the more they love them, and the more they love Chriſt, they love him the more they hate ſin. You ſay that you think you have ſome love to him, but it is ſo little that you fear this is what many ſay at this day, but if I may judge by their conduct, I have to think that they have little love indeed, and it may be none; they that love Chriſt are thankful for any degree of love to him, and wait on him in all his ways, deſiring to have love increaſed, they watch a-

gainſt every thing that may draw them from Jeſus, they pray that the Spirit may take off the thing of Chriſt, and ſhew them unto them, and guide them into all truth, that they may be led by the Spirit; and ſuch ſouls that thus ſeek may hope to find, for the Lord giveth them a deſire to ſeek, and power to ſeek with, a deſign to give it in his own time; and ſome the Lord Jeſus is pleaſed to let them ſee that he has ſo uſed them, and given himſelf for them, and let them ſee that they are bought with the price of his own blood, and then they find joy unſpeakable, that joy that none but ſuch as enjoys the likeneſs of love, and every grace is lively them.

He in love gave up himſelf to be for ever his, deſirous to be diſpoſed of in ſuch a way as will be moſt for his glory; he in love to Jeſus, willing to obey all his commands, his deſire is to love and ſerve him; he prays to be led by his Spirit, and to receive freſh ſupplies of grace from him, that he may be more like the holy Jeſus, in heart, lip, and life; becauſe he finds ſuch unlikeneſs to him he grieved; and as he knows that the greater ſight he has of him, and his love to his ſoul, and that the more he enjoys of his preſence, the more he ſhall love him and ſerve him; he is willing to part with all that may hinder his enjoyments of him, and love to him, he loves Chriſt above all.

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